span of which we are mentally and sensationally conscious, the single body that moves there and the mind and life which are identified with it, and we regard the environment as a not-self we have to deal with and use: it is this identification and this conception that form the life of the ego. Space according to one view is only the co-existence of things or of souls; the Sankhya affirms the plurality of souls and their independent existence, and their co-existence is then only possible by the unity of Nature-force, their field of experience, Prakriti: but, even granting this, the co-existence is there and it is in the end co-existence in one Being. Space is the self-conceptive extension of that one Being; it is the one spiritual Existence displaying the field of movement of its Conscious-Force in its own self as Space. Because that Conscious-Force concentrates in manifold bodies, lives, minds and the soul presides over one of them, therefore our mentality is concentrated in this and regards this as itself and all the rest as not-self, just as it regards its one life on which it concentrates by a similar ignorance as its whole term of existence cut off from the past and the future. Yet we cannot really know

our own
mentality without knowing the one Mind,
our own
vitality without knowing the one Life, our
own body
without knowing the one Matter; for not
onlv is
their nature determined by the nature of
that, but
by that their activities are at every
mom.ent being
influenced and determined. But, with all
this sea
of being flowing in on us, we do not
participate in